

Articles  
TO BE ENQUIRED  
of, within the Diocesse of  
*Lincolne.*

In the Visitation of the reuerend Fa-  
ther in God, WILLIAM by Gods providence L. B.  
*Bishop of Lincolne.*

*In the year of the raigne of our grations*  
Souveraigne Lord, JAMES, by the grace of God,  
*King of England, France, and Ireland, the fifth, and*  
*of Scotland the Fortieth.*



CAMBRIDGE,  
Printed by JOHN LEGAT.

1607.

# Articles TO BE ENVOIRED of within the Diocesse of Lincolne.

In the Visitation of the Reverend  
The Honour of the Oath ministered to

all and every the Churchwardens and  
sworne-men.

**Y**On and every of you shall sweare by Almighty God that all affection set  
aside you shall have due consideration of these Articles given you in charge,  
present all and every such persons of or within your parish, as hath committed  
any offence, or made any default, mentioned in the same Articles, or which are  
vehemently suspected, or otherwise defamed of any such offence, faults, or defaults:  
wherein you and every of you shall deale honestly as before God: so helpe you  
God, and his faithfull promises contained in these his holy Bookes.



Printed by Iohn I. LEONARD  
CAMBRIDGE

*Touching the Church, Churchyard, Parsonage, and Vicaridge-houſe.*



First whether your Church, chappell, and chauncell be well, and ſufficiently repaired in the walles, and rooſe, the ſeates convenient, the floore paved, the windowes glazed, and all theſe cleanly kept, & the manſion houſe of your Parſon or Vicar, with the building therevnto belonging, belikewiſe well and ſufficiently repaired, and your churchyard well fenced with walles, railles, or pales, and cleanly kept.

2. Whether hath your Church or churchyard bin abuſed and prophaned by any fighting, chiding, brawling or quarrelling, any plays, lords of miſrule, ſommer Lords, Morriffe dauncers, pedlers, bowlers, berewards, butchers, feaſtes, ſcooles, temporall courts, or Leetes, lay Iuries, muſters, or other prophane vſage in your Church or Churchyard, any bells ſuperſtitiously rung, on holy daies, or their Eues, or at any other time without good cauſe, allowed by the miniſter, and churchwardens; haue any trees been ſelled in your churchyard, and by whom?

3. Whether are your Almeſshouſes, and church houſe ſufficiently repaired, maintained, and to godly, and their right vſe employed?

4. Whether haue you in your Church, all things neceſſary for common prayer, as the bible in the largeſt volume, the booke of common prayer lately authoriſed by his Maieſty, the booke of homilies allowed, the two Pſalters, a convenient pulpit for the preaching, a decent ſeate for the miniſter to read ſeruiſe in, conveniently placed, a ſtrong cheſt, three lockes and keyes, one for the Miniſter, the other for the Churchwardens for the keeping of the Regiſter booke of the Chriſtenings, marriages and burials, and a poore mans box, with three lockes conveniently ſeated in the Church doore?

5. Whether haue you in your Church a font of ſtone for Baptiſme ſet in the auentient vſuall place: A decer table for the communion conveniently placed, covered with ſilke, or other decer ſtuffe in time of diuine ſeruiſe, and with a faire linnen cloth ouer that, at the adminiſtration of the communion.

6. Whether haue you all ſuch bells, ornaments, and other vtenſells

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as haue aunciently belonged to your church, a communion cuppe of siluer with a couer, a faire standing pot or two of pewter, or purer metall for the wine, vpon the communion table, a comely Surplesse with sleeves, a Register booke of parchment, for Christenings, marriages, and burialls, a booke for the names of all strange preachers, subscribed with their names and the name of the Bishop, or others where they had licence?

7. Whether is the Almes for your poore, quarterly at the least distributed by you the Churchwardens, and the minister; in the presence of six of the chiefe parrishioners to your poore, and are weekly the names and surnames of all persons Married, Christened, and Buried, and of their parents with the day and yeare entred in your said parchment book, & is every lease beeing full, subscribed by you the minister and Churchwardens?

8. Whether are the tenne Commandements set vp in the east ende of the Church, and other chosen sentences of holy scripture vpon the walles in conuenient places, and the table of the degrees prohibited in marriage set forth. 1563.

9. Whether you haue in your church or chappell the booke of the Canons agreed vpon in the conuocation holden at London, Anno Domini. 1603. and confirmed by his Maiesties Royall authoritie, and whether your minister haue read the same in your church or chappell, once every yeare according to his maiesties iniunctions in that behalfe?

*Touching the Ministry Service and Sacraments,*

**F**irst, whether hath your Deane, and all other your Canons, and Prebendaries, in their owne proper person, or by other licensed Preachers, preached such sermons, as by the statutes of your church they are bound to preach; haue suffered any to preach in their churches, which are not lawfully licensed, and whether hath there bin any schismaticall doctrine preached in your church, and the same not presented to the Bishop?

2. Whether doe the Residensaries of your Church, so part the yeare among them, as either the greater number or one halfe of them at the least keepe residence in your said Cathedrall Church, as they are bound by the statutes or auncient custome thereof?

3. Whether the Deane; Deane and chapter, Archdeacon, & others, hauing authoritie to hold ecclesiasticall visitations, haue surveyed your Church

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Church or chappell once within these three yeares last in his owne person, or caused the same to be done?

4. Whether is the common prayer said or sung by your Minister both Morning and Evening, distinctly and reuerently euery Sunday & holy day and on their Eues, and at conuenient and visuall times of those daies, and in most conuenient place of the Church for the edifying of the people?

5. Whether doth your minister obserue the orders, rites, and Ceremonies, prescribed in the booke of common praier, in reading the holy Scriptures praier, and administration of the Sacraments, without administring (in regard of preaching or any other respect) or adding any thing in the matter or forme thereof?

6. Whether doth your minister on wednesdaies, and fridaies not being holy daies, at the accustomed howres of seruice, resort to the Church, and say the Letanie prescribed. And doth your Clarke or Sexton giue warning before by towling of a bell, on those daies?

7. Whether any minister leauing the vse of the font doe christen or baptise, in any basons, or other prophane vessells, or whether your minister doe baptise, or christen any out of the face of the Church and congregation, and at any other time then vpon Sundaies and holy daies, without speciall cause; or without Godfathers, or Godmothers; And whether any person, or persons be admitted to answer as Godfathers, and Godmothers, at the christening of any childe, except he or shee haue before receiued the holy communion. And whether doth your Minister in the baptising of children, obserue the orders, rites, and ceremonies, appointed and prescribed in the booke of common prayer, without addition, omission or other innouation?

8. Whether doe you know any parents, hauing children that are yet vnchristened, or that were not christened at their owne parish church or chappell, and for what cause they remaine yet vnchristened or haue not bin Christened, at their parish church, or chappell, or doe you knowe, haue heard, or vehemently suspect any such parents whose children haue bene christened by any Popish Preist, or otherwise then by the lawes of the Church of England is allowed?

9. Whether doth your minister as oft as he administreth the Communion, first receiue it himselfe, whether doth he vse any bread or wine newly brought, before the wordes of institution be rehearsed, and the bread and wine present on the table; doth he not deliuer the bread & wine



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What to every communicant severally? *And how often he should receive the Communion*

10. Whether doth your minister give warning publicly in the church at morning praier the Sunday before he administred the communion for the better preparation of the parishioners?

11. Whether hath your Minister admitted to the Communion any notorious sinner openly knowne or defamed, or any who hath openly and maliciouslie contended with his Neighbour, before repentance and reconciliation made and done by appointment of the Ordinarie?

12. Whether hath your minister admitted to the Communion any Church-warden or Side-man, who hath wittingly and willingly neglected, contrary to his oath, to present any publique offence or scandall, being mooved to present either by some of his neighbors, the minister, or his Ordinarie?

13. Whether hath your minister administred the Communion to any but such as kneele, or doe any refuse to kneele, hath he administred to any who refuseth to be present at publicke Praier: or who hath depraued the Booke of common Prayer, administration of the Sacraments, or the Rites and Ceremonies prescribed, or the Articles of Religion agreed vpon, or the Booke of ordering Priests and Bishops, or against his maiesties Supremacie: or haue any beene for these causes repelled, and haue they repented in writing, or otherwise, and what be their names?

14. Whether hath your minister more Benefices then one, if he haue, how farre distant are they, how often is he absent in the yeere, when he is absent, hath he an allowed Preacher for his Curate?

15. Whether is your Parson or vicar resident, and dwelling vpon his benefice or no, if he be resident, whether doth he keepe the Parsonage or Vicaridge with the glebe, and other his tithes, and commodities in his owne hands; or doth he demise the same, or any part thereof to his Parson, or any other person or persons, what parcels are so demised, to whome, and for what intent. If he be not resident, or absent above fourescore daies in the yeare, then whether doth he demise his benefice to his Curate: And if he able to dispend twentie pound by the yeare, doth he distribute the fourth part thereof yearly to the poore of the parish, or no? And whether doth he keepe a licensed preacher vpon his benefice during his absence yea or no?

16. Whether your Parsons or Vicars haue come to their benefices by any Symony, fraud or deceit, or by any conference or agreement

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of freinds, or any other bond, composition or agreement, or by any colourable pact, or vnlawfull meane whatsoeuer, or be vehemently suspected or defamed therof? And whether in performance of any such pact, couenant, or promise, there hath bin any bond or lease, made betweene the Patron, and Incumbent, directly or indirectly?

17. Whether your Churches or Chappels be or haue bin destitute of a Curate, and how long, and by whose default: and whether any Curate haue serued, or doe serue without licence of the Ordinarie?

18. Whether doe you knowe any Popish Priests, Seminarie, Iesuite or runagate persons, that doe preach, say Masse, or Minister any Popish Sacraments or Ceremonies, or els doe resort secretly or openly vnto your Parish: And whose house doe they resort vnto, and of whom are they harboured, and what be the names of such Popish Priests, Seminaries, Iesuites, or Runagates, and such as so harbour and relieue them?

19. Whether your Parson, Vicar, or Curate, or any other person in your parish be a fauourer of the Romish Church, or Religion, or of any other sect or schismaticall opinion, or hath or doth maintaine or teach any doctrine, contrary, or repugnant to any of the articles agreed vpon by the Clergie, in the Conuocation, holden at London Anno domini. 1562. And whether they haue taught publikely, or secretly any doctrine, tending to the discredit, and dispraise either of the booke of common praiser, or of the Preachers, and Ministers of the word and Sacraments, or of the receiued order for gouernement by Archbishops, Bishops, Deanes, Archdeacons, and other officers in the Church of England, or make any other innouation? And whether haue they permitted any man so teaching, or making such Innouation?

20. Whether is your minister an allowed Preacher, if he be, doth he euery Sunday in your Church or some other neere adioyning where no Preacher is, Preach one Sermon euerie Sunday?

21. Whether doth your minister being no Preacher allowed, presume to expound the scripture in his owne Cure, or else where, doth hee procure euerie moneth a Sermon to be preached in his Cure by preachers lawfully licenced, and on euerie Sunday when there is no sermō, doth he or his Curat read some one of the homilies prescribed?

22. Whether your minister doe openly euery Sunday after he haue read the second lesson at morning and euening prayer admonish, and warne the Churchwardens, and swornemen to looke to their charge, & to obserue who offend in absenting themselves negligently or wilfully

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from their parish Church or chappell, or vnreuerently vse themselves in time of diuine seruice?

23. Whether is your Curate allowed by the Ordinarie vnder his hand and seale to serue for your Cure, and whether doth he serue two churches or chappells in one day? whether is he a Deacon at the least and what stipend hath he for seruing the Cure?

24. Whether doth your minister alwayes in saying the publicke prayers and administering the Sacraments, weare a decent surplesse with steeues, and being a graduate, doth he alwayes weare therewith a Hood by the order of the Vniuersities, agreeable to his degree?

25. Whether hath your minister or any other Preacher in your Church, preached any thing to confute or impugne any Doctrine deliuered by any other Preacher, and hath he and they prayed for Christs catholike Church, the Kings Maiestie the L. Archbishops and Bishops, &c. as is prescribed, Canon 55.

26. Whether hath or doth any preach in your church which refuseth to conformance himselfe to the Lawes, Rites, and Ordinances established, or which hath nor first shewed a sufficient licence?

27. Whether doth your Minister in his sermons fowse times in the yeere at the least, teach and declare the Kings Maiesties power within his Realmes to be the highest power vnder God, to whom all within the same owe most loyaltye and obedience, and that all forraigne power is iustly taken away?

28. Whether doth your minister euery Sunday and Holiday halfe an houre before Euening prayer or more, examine and instruct the youth in the ten Commandements, the beleeefe, the lords prayer, and the catechisme set forth in the Booke of common Prayer? and whether doth he call them in course and whether doe the Churchwardens assist the minister herein?

29. Whether hath your Minister married any which haue not been three seuerall Sundayes or Holydaies asked in your church in the time of diuine seruice without licence, or hath he with licence or without married any whereof neither dwelt in your parish?

30. Whether hath your Minister with licence or without, married any at any other times then between the houres of Eight and Twelue in the Fore-noone, or in any priuate house, or when there is no licence, before their parents and Gouvernours (the parties being vnder the age of 21. yeres) haue testified their consents?

31. Whether



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31. Whether hath your Minister declared to the people every Sunday at the time appointed, what *Holy*-dayes and *Fasting*-dayes be the weeke following? doth he being a *Preacher*, conferre with all *Recusants*, and persons *Excommunicate* or *suspended*? being no *Preacher*, doth he procure a sufficient preacher to reclaime them thereby?

32. Whether doth your Minister keepe a Note of all persons *exco*mmunicate, and once euerie fixe moneths doth he denounce them which haue not obtained their absolution, on some Sunday in seruice time, that others may be admonished to refraine their companie?

33. Whether your *Parson*, *Vicar*, or *Curate*, be diligent in visiting the sicke and comforting them, and whether they bury their dead, in such *Christian* and comely manner as is prescribed in the booke of common praier, & whether any lay man other then a lawfull Minister, hath taken vpon him to bury the dead contrary to order.

34. Whether hath your Minister refused to baptize any Childe brought to the Church vpon any Sunday or holyday, or to burie any corps brought into the church or churchyard, or to church any womē, hauing had conuenient warning thereof?

35. Whether hath your Minister being truly enformed of the danger of death of any infant vn baptized, and being desired to goe to the place where the childe is, to baptize it, neglected to goe, by meanes whereof the childe dyed vn baptized?

36. Whether doth your Minister at anie time preach or administer the communion in anie priuate house, except when anie are so impotent that they cannot goe to church, or verie dangerouſſie sicke?

37. Whether doe adie Chaplens, in your parriſh preach or administer the Sacrament in anie Chappell not consecrated, or in anie house hauing no Chappell allowed by law, and doe the Lords and Masters where such Chappells are, resort often to the parish church, and there receiue the Communion once at the least euerie yeere?

38. Whether hath your minister held or appointed anie publique fast, or been present at such, doth he or anie other in your parish hold anie lecture or exercise, or attempt by fasting or praier, or otherwise, to cast out anie *Deuils*, without the license of the Bishop vnder his hand and seale?

39. Whether hath there been anie secret conuenticles or meetings in your parish by anie preists, ministers, or others, tending to the deprauing of the forme of praier, doctrine, or gouernment of the church?

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40. Whether doth your minister and preacher, being at the least a Master of Artes, or Bachelor of Lawe, vsually weare his Gowne with a standing coller and sleeues straight at the hand, or wide sleeues and therewithall a Hood or tippet of filke or sarcenet, and a square cap?

41. whether doth your minister hauing not attained those degrees, weare the like Gowne, and square cap without a tippet?

42. Whether doth your minister in his iourneie, weare a cloak with sleeues called a preists cloak without gards, welts, long buttons, or cuts?

43. Whether doth your minister weare a wrought night-cap at anie time, or doth he weare anie cut or pinckt apparell, doth he in publique goe in his dublet and Hose without a coate or cassocke, and doth he weare anie light coloured stockings?

44. Whether doth your minister resort to anie Tauernes, or Ale-houles, except for his honest necessitites or doth he boord or lodg in any such place, doth he vse anie base or seruile labour, drinking, riot, dice, cardes, tables, or anie other vnlawfull games, is he contentious, a hunter, hawker, swearer, dauncer, suspected of incontinencie, or giue euill example of life?

45. Whether is there in your parish anie Minister or Deacon, who hath forsaken his Calling, vsing himselfe in his Course of life as a laie man?

*Touching Ecclesiasticall Courses.*

**F**irst whether the chancellour commissaries, or anie other vsing Ecclesiasticall Iurisdiction, in this diocesse, their Registers or Actuaries Apparitors or Sumners, haue at any time winked at and suffered any Adulteries, fornications, incests, or other faults, or offences, to passe, and remaine unpunished and vncorrected, or haue commuted any pennance without speciall license of the Bishop?

2. Whether hath there been anie permutation of penance, allowed of by the Ordinarie, in your parish? & whether hath your minister publickly signified to his congregation, what summes of mony haue therfore beene paid, and whether, haue the said summes of money bin distributed by your Minister or Churchwardens to the poore, or otherwise employed to some such godlie and charitable vse, as was prescribed by the ordinary?

3. Whether doe you knowe any householder, or other person whatsoeuer, within your parish, or chapelrie that is deceased that haue made

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made their last wills and Testament the same not hitherto beene  
proued, nor Administration taken from the ordinarie or other Iudge  
Competent?

*Touching Schoolemaisters.*

**F**irst, whether haue you in your parish anie Schoole-master, who teacheth either in publike Schoole, or priuate house, whether is he reputed to be of sound faith and religion, doth he giue anie euill example of life, is he allowed by the Ordinarie, vnder his hand and seale, or doth your Minister or Curate teach, and is he allowed in like manner?

2. Whether doth your Minister or Schoolemaster, who teacheth, teach the catechisme by authoritie set forth, doth he when there is anie sermon or diuine seruice, bring his Schollers to Church, and see them quietly and soberly ordered, doth he examine them after their rerurne what they haue learned of the sermon?

3. Whether doth he at other times teach them such sentences of holy Scripture, as may induce them to all godlines, doth he teach the Grammar set forth by King *Henrie the Eight*, continued by King *Edward the sixth*, and *Queene Elizabeth*?

4. Whether hath your Schoolemaster an Vsher vnder him, are they both diligent, is your Vsher allowed by the Ordinarie, doth your Schoolemaster direct his Vsher the forme and manner of teaching and doth hee weekly take account of him and the Schollers vnder his charge, how they haue profited, and what they haue learned, and out of what authors?

5. Whether hath either of them spoken, writ, or taught against any thing whereunto he formerly subscribed, as the Kings supremacie, the Articles of religion, Booke of common praier, or any thing therein contained?

*Touching the Parish Clarke and Sexton.*

**F**irst, whether haue you a Parish Clarke appointed by the Minister sufficient for his place of the age of 20. yeares at the least, is he of honest conuersation, can he read, write, and sing, is he diligent in his office, and seruiceable to his Minister in the time of diuine seruice and otherwise?

2. Whether doth your Clarke meddle with any thing aboue his Office, as churching of women, burying the dead, reading of Prayers,

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or such like?

3. Whether doth your Clarke or Sexton keepe your church cleane, the doores safe locked, is any thing by his default lost or spoyled in the church, doth he suffer any vnreasonable ringing, or any prophane exercise in your church?

4. Whether doth your clarke or Sexton, when any is passing out of this life, neglect to tole a Bell hauing notice thereof: or the partie being dead: doth he suffer any more ringing than one short peale, and before his buriall one, and after the same another?

5. Whether doth any of your Parish, refuse to pay vnto the Parish clarke or Sexton such wages as are vnto them due, and haue bene accustomedly payd?

*Touching Parishioners.*

**F**irst whether hath any in your parish spoken against, or any way impugned the Kings Maiestie supremacie in causes Ecclesiasticall, the Truth and Doctrine of the Church of England, the form of Gods worship contained in the booke of common prayer, and administration of the Sacraments?

2. Whether there be any person or persons knowne or vehemently suspected to haue written, printed, or by any meanes published, and dispersed, or otherwise to haue, or to haue had in his or their vse, or keeping, any of those slanderous, or scismaticall, and seditious libels, or other bookes, that impeach the booke of commo praier, or the religion, and Ecclesiasticall gouernement, or any part thereof, established by lawe in this Realme, or doth impeach the credit, or estate of any Ecclesiasticall person, or gouernour within the same?

3. Whether hath anie in your Parish spoken against or impugned the Articles of religion agreed vpon in *An. 1602.* the Rites, & ceremonies established in the church, the gouernment by Archbishops, Bishops, Deanes, Archdeacons, and others that beare Office in the same?

4. Whether hath anie in your parish spoken against, or impugned the forme of making and consecrating Bishops, Preists, or Deacons, or haue any separated themselves from the societie of the congregation, and combined in a new Brotherhood, or deprauid the Synod lately held by the Kings authoritie?

5. Whether hath any in your Parish maintained or defended any such Ministers or Schoolemasters as refuse to subscribe to the order of the Church, haue they affirmed that such Ministers, and their adherents may

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may make rules and orders in causes Ecclesiasticall without the Kings authoritie?

6. Whether doth any in your parish, prophane, violate, or mispend the Sabbath, or holy-daies, or any part of them, vsing any offensive conuersation, or worldly labour in those daies, or any of them?

7. Whether hath any in your parish in the time of diuine seruice couered his head, albeit he hath infumity, in which case a cap or night-quoife is allowed, or is there any who hath not reuerently kneeled whe the generall confession, Letanie, and other prayers are read, and which haue not stood vp at the saying of the beleefe?

8. Whether hath any in your Parish disturbed the seruice or Sermon by walking, talking, or any other way, or departed out of the church during the seruice or sermon without some vrgent cause, or loytered about the Church or churchporch?

9. Whether there be any in your parish, man or woman, being a-boue fixeteene yeares of age, that hath not receiued the holy communion, thrice at the least euery yeare, and namely at Easter last, or thereabouts for once; And whether any haue receiued the holy communion, in any other parish, Church, Chappell or priuate place?

10. Whether hath any Parent been vrged to be presēt, or admitted to answer as Godfather for his own child, or hath any Godfather or Godmother made any other answer or speech, then is prescribed by the Booke, or haue beene any admitted for such at baptisme, who haue not first receiued the communion?

11. Whether doe all Fathers, Mothers, Maisters, Mistresses come and cause their children, seruants, and Apprentises to come duly to the Church, and according to the Ministers directiō to be instructed & catechised, or who be they that haue not obeyed the Minister herein?

12. Whether haue any persons married together within the degrees of consanguinitie or affinitie prohibited, set forth in a table appointed to be placed in euery Church, or haue any married or contracted themselves vnder the age of 21. years, without the consent of their Parents, or Gouvernours, if their Parents be dead?

13. Whether haue any persons once lawfully married, forsakē each other, or doe liue asunder without the authoritie of the Ordinarie, or doe any, being diuorced or separated, marrie againe, the former wife or husband yet liuing?

14. Whether haue any been married in the times wherein marriage



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is by law restrained, without lawfull license, *viz.* From the Saterday, next before Advent Sunday, vntill the Fourteenth of Ianuarie: and from the Saterday next before Septuagesima Sunday, vntill the Mondaie next after low Sunday : and from the Sunday before the Rogation weeke, vntill Trinitie Sunday ?

15. Whether hath any of your parish vnreuerently vsed your Minister, or haue any laid violent hands vpon him, or disgraced his Office and Calling by word or deed?

16. Whether haue you in your parish any dweller or sojourner, a maintainer of popish Doctrine, or suspected to keepe or disperse scismaticall Books, or to fauour any heresie or errour?

17. Whether haue you any common resorts to your church, which are not of your parish, or do any such receiue the Communiō amongst you: what be their names, and of what parishes are they?

18. Whether haue any in the time of seruice opened their shops, exercised their trade, vsed any gaming, been in any Tauerne, or Alehouse, or otherwise ill employed?

19. Whether are there in your parish any Adulterers, Fornicators, incestuous persons, bawdes, receiuers, close fauourers, conueiers away, or which suffer to depart any incontinent person vnpunished, any blasphemers, common swearers, drunkards, ribauds, vsurers, malicious slanderers, scolds, or sowers of discord, or anie defamed of the said crimes?

20. Whether doe any in your Parish administer the goods of the dead without authoritie, or suppress their will or Testament, haue any Executors neglected to performe their wills, especially in paying of Legacies giuen to the Church, to the poore, or to any other charitable, or godly vses?

21. Whether doe any refuse to pay to the reparations, ornaments, and other things required in your Church, as they are ceased by a lawfull vestrie, or anie dwelling out of your parish, which hold land in your parish?

22. Whether haue any in your parish bene christened, churched, buried, or receiued the communiō, or been married out of your church, both parties dwelling in your Parish?

23. Whether haue all women in your Parish deliuered of child, come at conuenient time after to church to giue thanks, and haue they been churched according to the form of the Booke of common praier?

24. VVhe-

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24. Whether hath the perambulation of the churchwardens been observed once euerie yeere, if not, whose default is it?

25. Whether haue any in your Parish giuen the churchwardens, or Sidemen, or any of them euill words for doing their dutie according to their oath and conscience in making presentment for anie fault?

26. Whether any person or persons within your parish haue committed vsury, contrary to the Act against vsury, made in the xxvii. year of the Raigne of the late King Henry the eight, and lately reuined. And what are the names of such vsurers, and what is the manner of their vsurie?

27. Whether there be any man, or woman in your parish, that useth witchcraft, forcerie, Charmes, or vnlawfull prayer, or inuocations in Latin, or English, or otherwise vpon any Christian body, or beast, or any that resorteth to the same for counsell, or helpe, and what be their names?

28. Whether there be any that pretending themselves to be Physicians or Chirurgeons, doe take vpon them to practise Physicke, or Chirurgery, not being lawfully licensed therevnto, or which refuse to shew their said licence to the minister, or Curate, and churchwardens of your church, or chappell, when they shalbe hereunto required?

*Touching Church-wardens and Swornemen.*

**F**irst, whether doe anie in your Parish take vpon them to be churchwarden or side-man, which is not lawfullie chosen by the Minister and Parishioners according to the canon, or doe anie continue that Office longer than one yeere, except they be chosen again, & are all such Officers chosen yeerlie in Easter weeke?

2. Whether doe your churchwardens within one Moneth at the most after their yeare ended, before the Minister and Parishioners giue vp a iust account of all such mony, and other things, as they haue receiued and bestowed, haue they deliuered all remaining in their hands belonging to their church or parish, by bill indented, to be deliuered to the next churchwardens?

3. Whether haue the churchwardens with the aduise of the Minister, from time to time provided a sufficient quantitie of fine white bread and wholesome wine for the number of Communicants?

4. Whether doe the Churchwardens and swornemen before euerie Visitation, and at other times when there is iust occasion, meet and conferre about their presentments, and the answering of their